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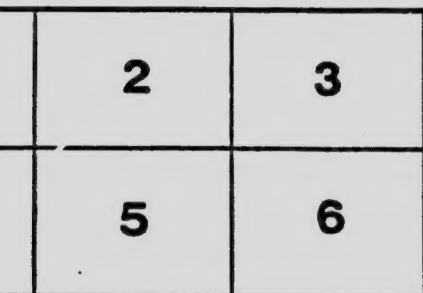
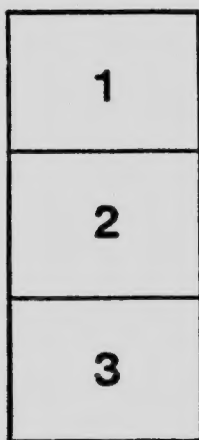
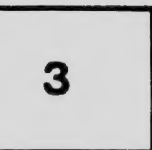
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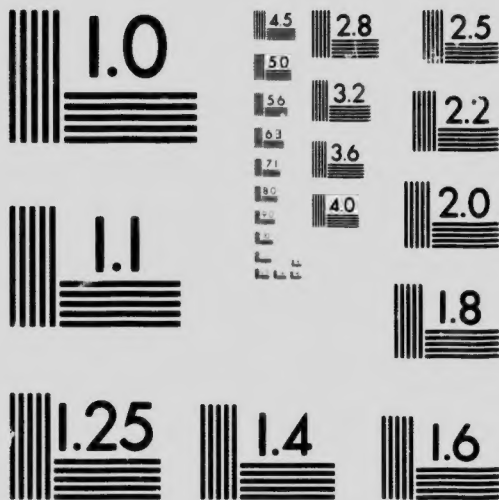
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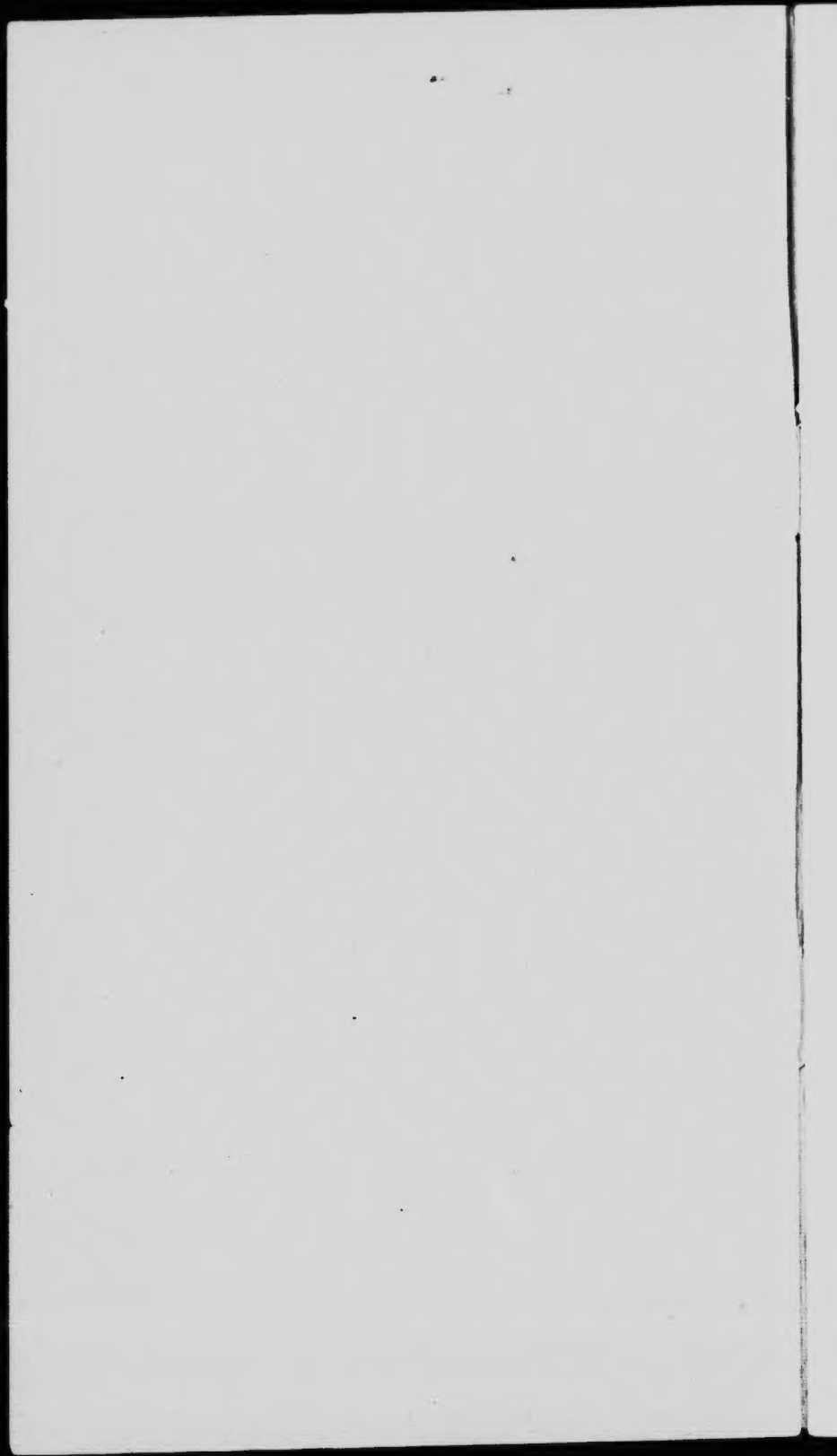
The Christian's Debt to the Jew

**An address delivered at the Monthly
Meeting of the Jewish Mission
Winnipeg, Man.
by the**

Rev. John Hogg, D.D.



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The Christian's Debt to the Jew

I want to speak to you to-night, on the debt which the Christian owes to the Jew, a debt so great, that he can repay it. To many, it may be a strange statement, that a Christian can owe a Jew anything. I say so, because instead of seeking to repay this debt, the whole Christian world has for eighteen centuries, been pouring out its hatred upon the Jew. Whatever the reason, through all the ages, the Jewish people have been subjected to every kind of oppression and injustice. To-day, eleven millions of Jews, are scattered over the world, without a country, without a temple, and without a religion that brings them into touch with the God of their fathers. Everywhere they are despised, and everywhere their name is a by word.

Only as the Christian religion rises into the Christlike, do we find any deep conviction of the claim, which the Jew has on our Christian gratitude. In my younger days, I belonged to a church in Scotland, that took a deep interest in the welfare of the Jews, led by such men as Robert Murray McChesney, and Horatius Bonar. But the interest has been of

slow growth. I do not know any branch of the Christian Church in which it has been kindled beyond a spark. It is not a libel to say, that the whole Christian Church, is to-day living in perfect ignorance of the glorious results, involved in the restoration of the House of Israel to the favour of God, results clothed with tremendous meaning to the Christian Church, and to the whole world.

Let me now speak to you on the claim which the Jew has on our Christian gratitude.

1st.—Humanly speaking we owe to the Jew our Bible. The Book of books, which reveals the way by which God came into our human life, the Book that solves the problem of sin, and points the way to eternal life, the Book beyond price, which is the light of our life, the guide of our life, and the strength of our life, we owe to the Jew. The holy men of God, who spake as they were moved by the Holy Ghost were Jews. Their words of life, entering into our life are so precious, that you cannot name the price for which you would barter your Bible.

2nd.—We owe our Saviour to the Jews. The light and the life of men, and the glory of our human manhood was a Jew. The only begotten Son of God, in coming into our world, took not on him the nature of angels, but he took on him the seed of Abraham. He came to save the lost sheep of the House of Israel. He came to reveal God, in a world, that had lost all knowledge of his likeness,

and his revelation of God, shines upon our dark world, like a sun that never sets.

3rd.—Not only do we owe to the Jews our Saviour, but while they rejected Jesus as their own Saviour, their very rejection comes to us, and to all the world as a boon. The crucifixion of Jesus was a fearfully wicked act, and yet, somehow, the whole world has reaped untold blessings from their sin. Had the Jews welcomed Jesus, and accepted him as their King, I cannot imagine the issue. But rejecting him, they sealed their own doom, and God's gift of a Saviour passed out to the Gentile world. By a divine alchemy, the curse was changed into a blessing, and the tragedy of Calvary, was converted into an infinite wealth of life and love, in which the whole world shares. A river of living water flows from the Cross of the Crucified One, that cannot be dammed up, nor hemmed in, but flows out to every people and kindred and tongue, in a glorious tidal wave of salvation.

You see then how it comes to pass that the Jew claims and merits our Christian gratitude. It is not your place nor mine to despise the Jew, or to maltreat him in any way. Our relation to our Jew Saviour converts every Jew into a brother.

But not only do Christians owe this debt of gratitude to the Jewish people, there are weighty reasons why they should be on their knees praying for the speedy conversion of the Jews to the faith of Jesus. The

crowning glory of the Christian religion is bound up with the conversion of the Jews. By the rejection of their Messiah, the nation of Israel has been broken off from its old relation to the Church of God. Like a dead branch, Israel has been broken from the olive tree. But the day is coming when the broken off branch shall be grafted in again. The day is coming, when the House of Israel shall look upon Him whom they have pierced, and with broken hearts shall see in the crucified One their true Messiah. The day is coming when the glory of God shall be manifested, in the conversion of the Jews, in a way more marvellous than any event recorded in the history of the Christian Church. It will mark the consummation of gospel progress, as in a way I cannot tell, the conversion of the Jews, will be the chief factor, in preparing the world for its millennial glory.

Let us try to understand Paul's prophetic words, "If the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fullness? If the casting away of them be the reconciling of the world, what will the receiving of them be but life from the dead?" These are words of tremendous meaning. There is a glory of God hid in them beyond our imagination. The day in which the long-outcast nation will be received back to the favour of God will mark the glorious climax of gospel victories, as the blindness,

the prejudice and hatreds of eighteen centuries shall pass away, and all Israel shall welcome Jesus as their newly found Messiah. We can imagine how they will with one voice shout out the old chorus, "Hosanna, Blessed is He that cometh in the name of the Lord."

Such a stupendous manifestation of the grace and power of the Holy Spirit, is overwhelming. I make no criticism of the many books, which have been written on the restoration of the Jews to their old land, and the founding in Jerusalem of a vast commonwealth, over which Christ shall in person reign the King. But to my mind, the conversion of the Jews, is not a question of repeopling Palestine, nor of making Jerusalem a world centre. As Paul unfolds it, their conversion is not a question of politics but of life, of an overwhelming life, that transforms death into life, as the breath of the living Spirit of God quickens a dead nation into life. Paul is speaking of a life of God that raises the whole house of Israel from its grave of spiritual death, he is speaking of a life of God, which converted Israel will bring into the Christian church and through the church out into an unregenerated world. The boon from living Israel is life to a dead world.

Any treatment of the conversion of the Jews, that fails to take in the infinite wealth of divine life, that their conversion will bring to the Christian Church and to the whole world, is simply dealing with beg-

garded elements. The glory of God in quickening the house of Israel into life is a spiritual glory, infinitely exalted above the material in any form.

We can see also in Paul's prophetic words, the wisdom of the faithful Providence, that has never ceased to watch over an outcast people. God had said, "that they would be scattered over all the nations," and so they are. But had God no wise purpose in such a dispersion? Just think of it. A handful of enthusiastic Christians, speak boastfully of bringing the world to the feet of Jesus. But what are the facts? The whole Christian Church in obedience to her marching orders, to "Go into all the world and preach the gospel to every creature," after eighteen hundred years have passed, has to-day, less than four thousand missionaries out in a lost world, telling the story of a Saviour. But when the Holy Spirit enthrones Christ in the hearts of the Jewish people as their beloved King, we shall see millions of missionaries, living in the very heart of the heathen world, preaching Christ with an enthusiasm that shall so win the hearts of men, that soon the heathen will become Christ's inheritance and the uttermost parts of the earth his possession. I humbly think that we are drawing near to the time when all the earth shall see the manifestation of the glory of God, not only in Israel, a nation born in a day, but in the accumulating rapid-

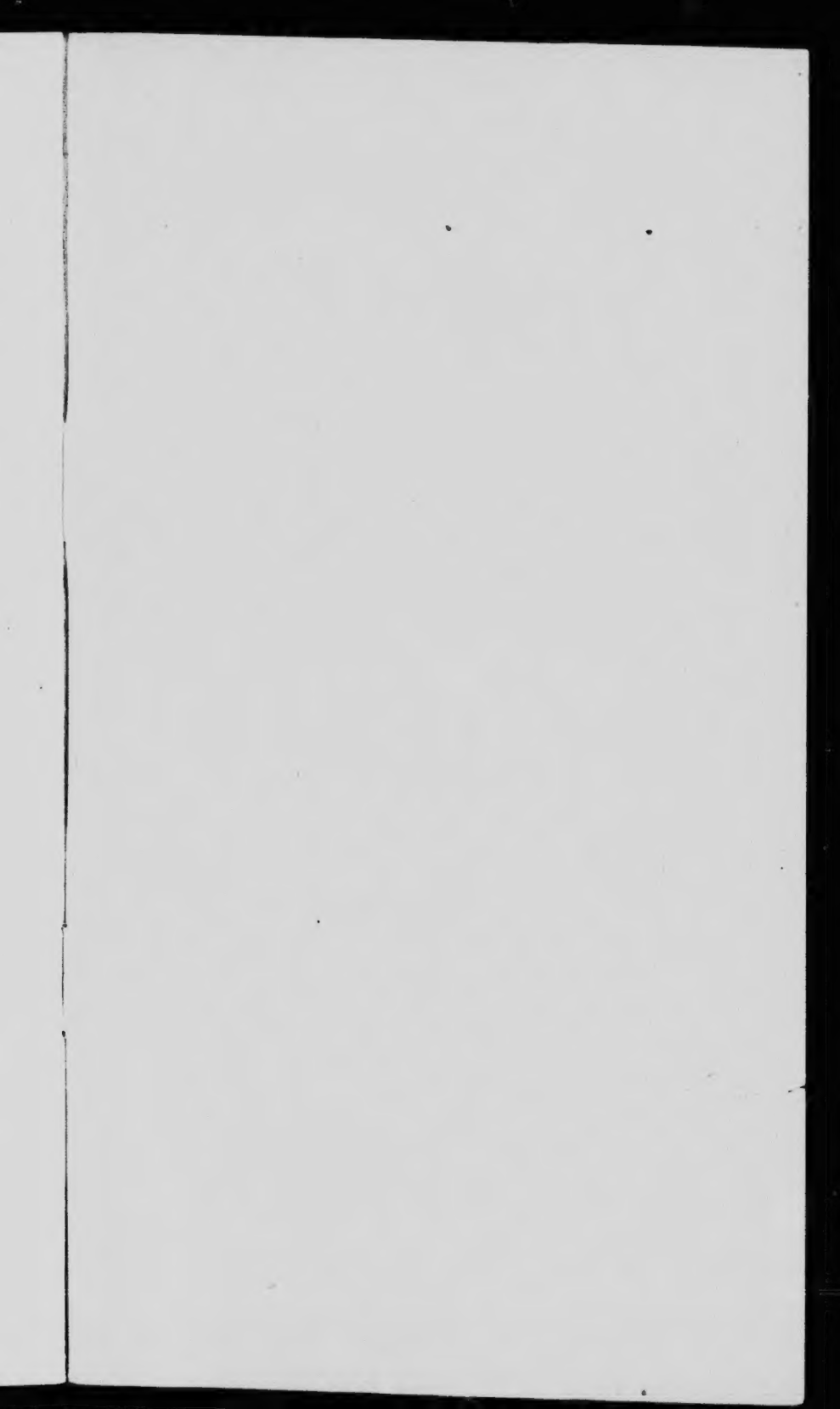
ity with which the world shall be brought to the feet of Jesus.

In closing let me add this word. I have noticed in the daily press, that in cities like Montreal, Toronto and Winnipeg the Jewish people consider it an impertinence, and an insult, for the Christian Church to establish missions to the Jews, as if Jews were heathen. But what I have said to-night, ought to be an apology for such missions. Christians cannot help telling the Jewish people that through them they have been made the recipients of blessings beyond price, and are only seeking to repay a little of the debt they owe. There is no insult, no disparagement, no idea of inferiority, but only the outflow of Christian gratitude, toward the people who have blessed their lives, together with the desire that they themselves should also enjoy the same blessing.

And there is another reason why Christians think such missions necessary. Christians want the Jewish people to know, that the Christian religion in its progress, is advancing toward the day of which the prophet Ezekiel speaks. In prophetic vision he sees a day when the dry bones shall live, and the whole house of Israel shall be quickened into spiritual life. This is the point at which the Christian Church, and the house of Israel are to meet, and flow together, as part of the living church, the body of Christ, where all race distinctions pass away, "where there is neither Jew nor Greek, circum-

cision nor uncircumcision, Barbarian Sythian, bond nor free but Christ is all and in all" and all "ONE in Christ Jesus."

As Christians we cannot help praying and working, to reach such an issue, for it involves not only the culminating glory of the Christian Church, and of the Jewish people, but the still greater glory of God, as seen in a world brought to the feet of Jesus. Every knee shall bow to Him, and every tongue confess that He is Lord, "Then the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy shall be on their heads, they shall obtain joy and gladness and sorrow and sighing shall flee away."



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